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# THE AMERICAN McALL RECORD

Devoted to the  
interests of the  
McALL MISSION  
in FRANCE

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THE AMERICAN McALL ASSOCIATION  
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# THE AMERICAN McALL RECORD

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# The AMERICAN McALL RECORD

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VOLUME XXXXI

MARCH, 1923

NUMBER 2

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## THE FORTIETH ANNUAL MEETING

of the

## AMERICAN McALL ASSOCIATION

will be held in the

ST. MARK'S EPISCOPAL CHURCH, NEW BRITAIN,  
CONNECTICUT

Wednesday and Thursday

May 2d and 3d

Chairman of Hospitality

MISS CORNELIA CHAMBERLAIN

Sunnylee, New Britain, Connecticut

The Committee has planned to secure for the program many fine speakers, among whom will be

DR. EARLE B. BABCOCK, of New York, and

MISS BERTHA CONDE, of the Official Staff of the  
National Y. W. C. A.

There is expected to be a fine Junior Rally and the splendidly trained Children's Chorus of New Britain will be an attractive feature.

From the new *Fraternité* at St. Quentin comes encouraging news of many activities well begun; the Y girls club (*cadettes*) meets every Sunday from two to four. The Thursday School numbers about thirty boys and girls for Bible study and games. On Thursday evenings M. Mercier gathers the men together and on Sunday evenings is held the open conference for old and young. "For the *fête d'inauguration*," wrote M. Mercier, "we had 350 in attendance; we had a children's chorus, etc., and it was a great success."

Fives-Lille has celebrated the twenty-fifth anniversary of Pastor Nick's blessed ministry in that northern city. His daughter wrote recently: "Papa has not mentioned the celebration in his notes because it was of such an intimate character. How many friends of the *Foyer* fêted him in touching fashion on the twenty-fifth anniversary of his arrival at Fives-Lille! It was most moving to see the entire hall vibrating at the memories of the beginnings and of the loss of mama. An old woman brought flowers and a present. It was touching to see everybody's appreciation."

It is a most encouraging fact that a number of young men, evangelists and future evangelists, the products of our *fraternités*, are assuming or preparing to assume important posts. Of the two young converts of the *Fraternité* at Nantes who have offered themselves for evangelistic service, the first, M. Maurice Le Berre, is already at work, our readers will remember helping M. Lafon at Rouen most efficiently.

The second, M. René Le Goff, finished his studies last July. At his own earnest desire and the request of M. Chastand, whose work surrounding Nantes required an additional worker, M. Le Goff has returned to the place where he first learned to know the Gospel, happy to be called to a region that he knows and loves. During his studies in Paris, M. Le Goff, as president of the group of colporteurs of *La Cause*, acquired experience which will be most valuable in the work he has undertaken.

Following in the footsteps of Maurice Le Berre and René Le Goff is still another young man, M. Le Griel, who has come from the *Fraternité* of Nantes to prepare for the ministry.

At Anduze, M. Chastand has met a young man, M. Horace Portal, who also desires to consecrate himself to evangelistic work. The committee of *La Mission Populaire* has authorized M. Chastand to take him on at the *Fraternité* of Nantes for some preparatory training. Thus the recruiting of evangelists continues.

Indicative of the value of relief work as it opens the doors to higher service in the things of the Spirit is the history of the distribution of our supplies undertaken by Mlle Carrel in the almost completely destroyed little town of Chauny. In her last report, as a preface to her careful list of needy and heart-rending cases that have benefited by the gifts of warm clothing and food, she writes: "The work of God is progressing here. There are now thirty-six children who come regularly to the Sunday-school and about fifteen follow the lessons of religious instruction on Thursday. I have sixty-five young girls who come to the sewing class on Thursday. The Christian Union numbers twenty-five young men and women. Although I am

no longer young, I have consented to be its president and at the beginning of the year gave to each member a card of daily Bible readings."

The School of Christian Service is proving of inestimable value in supplying the Mission with trained workers to fill important posts. Three of its graduates have joined the ranks of McAll workers during the past winter. Mlle Lydie Chéradame has accepted the call to the work at Grenelle in the place left vacant by Mlle Delattre. She had been a trained nurse before taking the course at the school and is the daughter of Pastor Chéradame, who for over ten years had been the agent of *La Mission Populaire* at Montpellier, so is peculiarly fitted for service under the Mission. A second graduate of the school is Mlle Marie Meissimily, who, for several months from the first of November, completed her practical preparation for evangelistic work under the direction of Mlle Guiton, our evangelist at *Salle Centrale*. The third graduate to enter the McAll ranks was Mlle Gignac as directress of the Orphan Home at Châtillon-sur-Seine.

Captain Cholet, of *Le Bon Messager*, writes of continued interest and success attending the boat's stations at Compiègne and La-Croix-Saint-Ouen. He sends the following incident:

"A good bargeman came to see me one evening as I was preparing to leave for the next station. I can hear his quiet voice as he asked if he could see over the boat again, 'for I found the truth here at Compiègne twenty-six years ago!' As we entered the boat to spend the evening together he exclaimed, 'Yes, it is the same boat, for I recall the text written over the platform, "*We preach Christ crucified!*"' He told me how in only two evenings he was led to understand the love of God, and by meeting with Christians in Belgium he became attached to the study of the Scriptures. He had had many trials, but added, 'My children are Christians and my wife also.' This old sailor is a true servant of the Lord and does not hesitate to witness for Him. A charming fact he told me. He owns the boat he works and has called it 'Ishmael,' for 'I asked it from my Heavenly Father and He gave it me!'"



**GENERAL FUND**

GEORGE T. BERRY

Four weeks from the appearance of this issue of the RECORD, the books of the Association will have closed for another year.

Four weeks later, at the Annual Meeting, the delegates from the auxiliaries will hear the sum total of their collections for the preceding twelve months. Whether the figures at New Britain be larger or smaller than those presented at Newark, no question will be raised by anyone as to the loyal and efficient efforts of the American auxiliaries. The last seven or eight years have proved their steadfastness and capability beyond what even they themselves had imagined possible.

The present year, however, offers a yet harder test than did the war years, for each of these, as well as those following the armistice, brought with it a concrete and picturesque appeal—now the needs of returning refugees; now money for repairing old buildings or building new ones; now this and now that phase of distress with its peculiar assault on our hearts.

Though there is still great need for material and physical aid, the status of the Mission, its personnel and its equipment, as observed by the delegates to the Jubilee—in a word, its capacity and unique opportunities for service are such that Director Guex makes the special request of us to contribute and collect as large an amount of *unspecified* funds as possible, funds which the Paris committee may use in places where in its judgment they would contribute the most to the Mission's efficiency.

This is an appeal to our highest missionary impulse, that, namely, which is grounded in confidence and in understanding.

It would be easy to multiply stories full of pathos; to play upon emotions by recitals of specific cases of distress! One has only to reburnish his memory, to reawaken an imagination that has perhaps grown drowsy, to keep himself informed—in a word, to recall that the terrible harvest of the war, in the way of disease, suffering and melancholy, is still largely unreaped, in order to appreciate M. Guex's request.

There is yet a month ahead of us. Every dollar beyond the dollars contributed last year will mean something toward



A GIFT TO GENERAL FUND OFTEN MEANS THE "RECOVERY OF  
UNDERNOURISHED AND UNNERVED CHILDHOOD"

the recovery of undernourished and unnerved childhood; something toward the rebirth of hope in the down-hearted widowed mothers; something toward the gift of faith in the living God to the men who have abandoned hope and who are spending their days, whether at work or in dissipation, under the impenetrable clouds of depression.

"What shall our appeal to the American public be for the coming year?" was asked of M. Guex at the Jubilee. His immediate and emphatic reply was, "General Fund."

Officers of the auxiliaries and friends of long-suffering France, are you capable of doing something approaching a miracle, even something more than your best, in meeting this desire?

## A MEMORY OF ST. QUENTIN

MME CHARLES BIÉLER

As the RECORD has asked me for some outstanding memory of my Jubilee pilgrimage, I shall just say that my impression of France is this: A people which has been severely tested in the crucible and is now ready to yield pure gold; a people which has been deeply and cruelly cut and overturned by the plough of war, hunger and death and is prepared to yield the richest harvest.

As long as I live I shall never forget that afternoon gathering at the *Salle* in St. Quentin. Suddenly and for the first time I was confronted by row on row of women and children who had been through it all, and a more pathetic sight than the pinched cheeks, deeply-furrowed faces and melancholy, fixed eyes, I shall never see again. War—with its mournings, its privations and its horrors—was written in indelible traces on the faces of all those girls, boys and women. As we moved about amongst them, telling them of our interest and loving sympathy, answering their assurances of welcome, shaking their outstretched hands we heard snatches of tragic stories from their own lips: “Yes, my daughter is blind since that terrible flight, the exposure, you see, so many nights on the long, cold roads. She can’t see you, but she heard the nice things that were said. Oh, madame, I hear you come from Canada. If you ever meet a Mrs. Wilcox, please give her a hearty ‘thank you’ for her letters and the things she sent us.” “Quite true what you said about the long patience needed in this long trial. We still live in the cellar, ever since the beginning of the war but the masons have begun on our row and I hope to have a roof over my old head before I die.” “Yes, madame, the baby is mine, and this one, and that other, and the three yonder, and three at home, nine in all, and the father an invalid since the war and hardly pension enough to keep body and soul together! But things will mend when the children grow old enough to earn and we get kindness and comfort at the *Salle* and that helps a lot.”

And in another little town a market woman said to me very seriously, although it seemed to me so full of pathetic humor: “See, madame, if by any chance you know of a party



who would like the loan of a nice, tidy little home, I am quite ready to lend mine for the next war ; for I cannot bear another four years under *les Boches* ; I would not take any rent if the party was honest and clean and kept the house together until my return. Remember this is for the next war, will you not ?”

Yes, the fire burned very hot ; the plough cut very deep into those lives.

But the gold of patience, of fortitude, of resourcefulness, the rich harvest of love and faith and hope is rising from that heated crucible ; from that deeply cultivated loam in every place where sympathy and counsel and spiritual guidance is there to help it out and gather it in.

Let the McAll friends see to it that so much suffering shall not be a wasted force but that, in as many places as we can reach, the help shall be next to the need, the sympathy next to the suffering, God’s salvation adequate to the loss of homes, of dear ones and to the awful despair which comes from prolonged and hopeless misery.

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## ENCOURAGEMENTS AT DESVRES

H. BROCHET

The past months have brought us many joys and we have many reasons for which to thank God. A number of inveterate drunkards have signed the temperance pledge and are coming regularly to our religious meetings.

A testimony which has rejoiced our hearts is that of an old man who tells us that his whole character has changed ; he has become “more calm, more patient” since he has attended our meetings faithfully.

A young couple have been united in our hall and had their child baptized.

We are conscious of a fine spirit and a happy revival of interest among our old frequenters ; our fresh and bright hall, always open, invites the passers-by to see who we are and what we believe.

We shall have this month the religious marriage service in our hall of two young and faithful friends. We are rejoicing much at this event which will cause, and has already caused, quite a sensation in Desvres ! Our friend has endured and is still enduring many persecutions. His mother has made him

suffer much and declares publicly that her one desire is to see him fall dead the day of his marriage. This young man went through much to attend our meetings, his fiancée coming alone, but little by little he has come and has shown much interest and zeal. There will be a great many people at the ceremony and I firmly believe God will do His work.

### A MARSEILLAISE INCIDENT

#### The Conversion of Mme P——

MADELEINE NOGUIER

Amongst the children who frequented the evangelistic hall of the Boulevard Vauban, I noticed on beginning my work in the Mission in 1918, a boy of eight and a little girl of five. They were very regular, very attentive, and became so fond of me that at the end of some weeks, to please them, I went to visit their mother. I had not expected the warm welcome I received and was much touched at such cordiality from one who had never seen me before and one whom I knew to be a devoted Catholic. After the first words were exchanged I understood that this woman was not only a devout Catholic, but that she was the rather truly spiritually minded and desirous of instructing herself.

Our conversation lasted long, several hours, I believe, and when I left I had the joy of hearing this woman say: "I understand, your religion is that of the heart, ours is that of forms." I went home with the assurance that one day this soul would be completely won.

Several months passed by; the children continued to come to the Thursday school but the mother could not decide to attend our meetings. I thought that some conversations would convince her entirely and I returned to visit her fairly frequently during the winter. Then I had the pleasure of becoming acquainted with her eldest son and a nephew, both aged fifteen. The two lads immediately asked me what it was necessary to do to become Protestant. They told me that all the members of the family followed with interest the children's Bible lessons; that they had at first *listened* to the hymns sung by the two little ones, but that at the present time all the members of the household *sang* those hymns. How many questions were asked! How many explanations demanded!

The results of these visits were most encouraging. The two lads, who had already taken their first Communion in the Catholic church, begged me to take them to a pastor of the neighborhood, M. Girbal, so that they might study Bible history and be received as members of the Reformed church. The two boys were received and took the Communion at Pentecost 1919.

As for the mother, although she was not fully converted, she gave proof of her intelligence and wisdom in allowing her children to choose a religion other than her own. Later, she showed herself strong enough to resist the efforts made by the Catholics, even the priests themselves, to regain this family. No one has ever been able to turn Mme P from the new path in which she has begun to walk. She has been at times embarrassed for money, for she has taken into her home a sister-in-law, a young war widow with three children and no pension; her husband being at the time the only one working, to support nine people. The Catholics offered money; Mme P has always refused it, she preferred to suffer. Often she has compelled our admiration.

Today Mme P is an out-spoken Christian. She takes charge of the Boulevard Vauban hall with loving care and receives warmly all those who wish to enter into relations with us. Little by little she has been able to win all the members of her family and this family is quite numerous, counting nineteen persons. The two lads have become, one a scout master, the other a member of the Salvation Army. The children come to our schools, to the children's restaurant, to our Junior groups, and are a joy to us in many ways.

Very often have I thanked God for this encouragement which He granted me in the beginning of my work here; for this conversion of which the results have been so splendid and I earnestly desire that the Light of the Gospel may illumine the hearts of all those whom we teach as it has so suddenly lightened the soul of this dear friend.

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The Brittany *Semeuse* has been transported to Nantes where M. Chastand is searching a lot in a workingmen's quarter on which to erect it. Who knows if this *Semeuse* may not prove to be the seed of a new *Fraternité*?

## IN NORTHERN FRANCE

## A History of the Foyer du Peuple at Fives-Lille

HENRI NUSSLÉ

2. *Group Work.* Nevertheless, personal evangelization is not sufficient in itself and extends itself by another means of conquest, namely, propaganda by groups—popular Sunday and Thursday Bible schools for the little ones (not to speak of the Band of Hope), troops of boy scouts and girl scouts, Christian unions with their sports for the young, the Blue Cross and the men's and women's *Fraternités*. There are thus small *Foyers* within the big *Foyer* and little chapels within the big cathedral. These groups have their separate autonomy, organization, and quarters. Such, as it seems to me, is the type of church of modern times which can offer to every age an association according to temperament, to the peculiar bent of individual souls, where each feels himself at home among others of his kind.

All these are conquering associations.

"Conquering" are the Sunday and Thursday schools, both because of the zeal of some children to bring with them their schoolmates and because of the devotion of some of the monitors. Without doubt the waste is enormous in the case of a large number of children, when they return to the paternal hovel which pales or extinguishes the spark which had begun to burn in their souls. But among others the spark becomes a flame and the flame a burning fire, an impassioned love for the Saviour. We believe, moreover, according to the experience of Sunday-schools in England and the United States that many children who have not persevered beyond their school life, nevertheless hold unconsciously within themselves possibilities and memories which will guide them toward the perfect day. A remarkable example is the case of the conversion of a hardened drinker, formerly one of our pupils, and who came back to us of his own accord after fifteen years of insensate debauch. We are likewise preparing a generation which will not, indeed, be wholly Christian, but which will contain a germ of life to spring up in God's time.

"Conquering" again are our associations of the young which altogether, in their religious meetings, their sports, their

*cadettes* and scout troops, number 350 members—as many as our schools.

The effort of united conquest means not only to gain the former pupils of the schools, but to gather the loafers of the streets, the comrades of the factory and all of those who aspire to the higher life.

A stupendous task that! The youth of today is demoralized. The young working men and women of the large cities are at the limit of demoralization. If anti-alcoholism opens the way for us into the socialist party, it does not do so in the struggle against immorality and we are obliged to draw this frightful conclusion, that the moral sense of the proletariat is atrophied, if not, indeed, dead. A special effort in the direction of morals is accordingly imposed upon us; especially since the war it appears as the paramount vocation of our young people's unions. A section of the Purity League (White Star), which flourished before the war, has been reorganized and we count on giving it all the freedom of action which the plague of immorality requires. Our unions count among their active members young men who have been "drenched" in temptation, at the front or behind the German lines. Such was the case of a young man, an ordinary corporal, sickened by the egotism of the soldiers at the rear and fearing to be drawn away, who asked that he might return to the front line, saying that there he felt nearer to God. And similar was the case of another, the father of a family, thrown into the street by want of work, who said recently at one of our meetings, "I am happier than ever, for I feel myself, thanks to God, stronger than fate." Many among them go out to "conquer" a distant comrade, spend an evening with another who has been pointed out to them and whom they want to win over. Who would not be drawn by the charm of a valued friend or of a group of friends such as the union is, who may not have all the fascination of the cinema, or of the cabaret, but who exhibit in their new life the expansion of their souls?

To this moral and religious propaganda must be added that of the physical culture groups. Football is held in honor and there are three full squads at Fives which compete with other unionist groups of the region and with other Lille teams. The gymnasium is also much frequented each week and when





SOME OF THE CHILDREN OF THE FOYER—FIVES-LILLE

we shall have the necessary reading rooms and play rooms open every evening, these will be filled anew as before the war.

"Conquering" again is our section of the Blue Cross and our men's *Fraternité*. The Blue Cross section of the *Foyer* in 1914 numbered about 250 members while 150 children were enrolled in the Band of Hope. Today there are 200 members, 120 of which are militant, wearing the insignia. I believe the Blue Cross to be an essential work for three reasons:

Anti-alcoholism is one of the rare points of contact with the divers political and religious tendencies and perhaps the only activity which is not under suspicion and combatted. The Blue Cross also penetrates into the localities where the Gospel announced as such would be misunderstood, or rejected altogether. There are families where salvation must first of all be presented as a deliverance from the vice of alcohol. In cases like that you have a valuable helper in the wife and the drinker himself, perhaps, will regard you with a look of hope. The Blue Cross brother is received as a friend and the most degraded being understands the one who speaks to him of healing him.



Then the Blue Cross gains the man and that is a big conquest. Our schools, our unions gain the children, the youth and, through them, the mother is often reached, but the father still resists and there are many families where this division exists always. A large number of men, if not the majority, who come to the *Foyer* are drinkers lifted up by the Blue Cross.

Finally, the Blue Cross is a great door opening upon the Kingdom of God. For it is neither the abstinence pledge, nor the affection of friends, which saves the drunkard if, outside of that, there is not the grace of the supreme Friend seized upon by faith. It is impossible to repeat to you step by step this process of redemption, to communicate to you the emotion which seizes upon the vision of the drinker, ignorant of the Gospel and refusing the aid of God, who attempts to stand upon his feet by himself, falling twice, five times, twenty times and, when he grows weary it is necessary to love him still more, even to the point where our love gives him the intuition of the divine love, the luminous vision which makes all clear at last, and which saves him.

I know one man who struggled three years and carried with him always the marks of his sombre fight; victor but an entire wreck, this man became serious, his eyes detached from the earth seemed to be fascinated by the sky. Thus occur the miracles of the Blue Cross of Fives—a shining witness rendered to the Gospel.

To such an extent is this the case that the *Foyer* is sometimes represented as a work solely for the reformed drunkards and certain persons imagine that there is nothing in the *Foyer* for them because they are not drinkers. A rich linen merchant, who lost his fortune in the cabaret and re-established it after becoming a total abstainer, said that he came to the door of the *Foyer* with the cry upon his lips, "This is the place where one heals sots." Recently a master mechanic came also and declared that having asked an old friend of the saloon to have a drink with him, the latter refused, saying that he was an abstainer. "Well," exclaimed he, "if he had plunged his knife into my heart he could not have come nearer knocking me over"—and he came to sign the pledge in his turn!

These former drunkards have for their motto, "Saved to serve." They are not theologians and their culture is extremely rudimentary. Many do not even know how to read, but their consecration is so much the greater as is their faith, and their tenacity the more astonishing and their devotion the more irresistible. I remember a November evening returning with two of these men. It was near midnight and we had been out on house-to-house visits for seven hours. We were coming back with joy in our hearts in the full moonlight. Lifting my eyes, I noticed the beautiful halo which crowned the moon with an aureole and I thought of the word of St. Paul, "I have fought the good fight, and the crown of righteousness is laid up for me." Yes, it is a good fight which the Blue Cross is carrying on and we bear joyously our cross while awaiting the time when God shall replace it by the crown of the conquerors.

Happily, all the workmen are not drinkers and the *Foyer* has created, in order to group together these men not attached to the Blue Cross, a *Fraternité* which the war broke up and which is now being reconstituted. The young men, ripened by their experience, will replace the older men whom the war has laid aside or killed and of whom some have been plunged into scepticism or lust. This group will lend its collaboration to the others described above in order to complete our "battle front." And we believe, with God's aid, that the days of old will cease to be regretted as days more beautiful still will eclipse the memory of the past.

3. *General Influence.* To the personal propaganda, to the propaganda by special groups must be joined the general propaganda of the *Foyer*. I pass by the repute attained by the co-operative and the dispensary. Both are creations grown out of the war and their success goes on increasing. The co-operative has passed 300,000 frs. per year and offers to its 500 members important material advantages in the way of credits, a mutual benefit treasury for cases of illness or family needs, plus an important sum, a two per cent. reserve fund, for the moral propaganda on the part of the *Foyer*. The dispensary has two nurses and utilizes the service of Lille specialists for free consultations. These are splendid institutions which complete the religious activity of the *Foyer* without being immediate parts of it.

But I come back to evangelization, properly so called, at the *Foyer*. This is conducted by meetings held Sunday evenings at seven o'clock and which include an artistic and recreative period and an address under the form of an open conference. The subjects treated are anti-alcoholism, morality, the history of the Gospel and, in fact, everything which by its religious and social character can instruct and captivate the audience. In their turn the different groups of the *Foyer* give their concerts.

We do not always stay within our walls, but take advantage of every opportunity for public meetings as in the parades of the Blue Cross, the memorial services on All Saints' Day, when we visit the graves of our soldiers. Ordinarily we content ourselves with a very prudent propaganda, as colportage work on Sunday from door to door, carried on by a group of five or six of our leaders. If our numbers are greater we go into a court and by singing together gather an audience. This is followed by a short talk on the Gospel and by the sale of New Testament tracts, papers, etc., and in general we are made most welcome. Personal conversations often take place in which we discover unknown friends and the children are confided to us. In any case, everybody recognizes our banner.

Then at the *Foyer*, this building of brick and of stone, there is a peculiar power of attraction. To speak of the *Foyer* is to invoke in the spirit of all the inhabitants of Fives a thing known and appreciated. The *Foyer* has not, indeed, like the Roman Church, a pointed spire; it has not, like the cinemas, strong electric lights nor deafening sounds which fascinate human butterflies. But it is a *Foyer* whose rays illuminate every home in Fives and when the passerby sees it, it recalls spontaneously to him all the children, the men and the women who have entered in tatters, repulsive with vice and with filth and who have gone out transformed and radiant; it recalls those who have devoted themselves to the salvation of their brothers, those who without fanaticism, with patience, have at some time or another, persuaded them to follow Christ the Saviour. One is asked what is the secret hidden within these four walls, by what mystery there goes out from them a stream of life which purifies the most infected hovels, washes clean the hearts made the blackest by sin.

Such are the thoughts awakened in the passerby and often, after having reflected thus, he enters the *Foyer*. Then he becomes interested to gain this soul. Such a one newly come said to me once, "At the *Foyer* one is transformed insensibly."

In fact, the atmosphere is a benediction and it is a true source of comfort, after one has been asphyxiated by the fetid smell of vice, of promiscuous living, of perpetual revolt, to inhale this air of purity, of brotherly love and of holy joy. To come to the *Foyer* is an experience of happiness for many who come for the first time, as in the case of those who seek the summits for a breath of the upland air.

Nevertheless, our purpose is more than that and we aim—is it necessary to say it—at conversion. The Sunday meetings are more than propagandist *soirees*. Outside of the special meetings of each group there are general meetings on Mondays and Thursdays. Monday gathers, in a sort of adult Bible class, those who have religious needs and the desire to be built up in their Christian faith. The Wednesday evening prayer meetings bring together a different group and reassemble the leaders who wish to unite in common prayer. There it is that men come into conscious communion with God.

In these groups conversions are often sudden and in normal times frequent after a rudimentary preparation. Many Christians have a consecration far out of proportion to their religious education which would be deadly to their faith, if we did not take the pains to develop in them a familiarity with and meditation upon the Bible, to feed their inner life.

#### CERTAIN TRIALS

The power of the Gospel that by these means we try to put into operation shows itself as marvelously as in times past, in the transformation of individuals and families and of organizations.

The individuals! Among the militant Christians of the *Foyer* we have two former anarchists, a fortune teller, many men who have spent two or three years in prison, another who was tried for attempted murder and many others who came to the *Foyer* for the first time for the purpose of creating disorder.

The families! A former drunkard showed me the other day two photographs, one of twelve years ago, representing him

among his own before the door of the saloon which was ruining him. Last year this man became a teetotaler and celebrated at the church of Lille his silver wedding, the religious marriage of his oldest son, and the baptism of his two grandchildren. On this occasion a new photograph was made. Twelve years after he appeared to be twenty years younger, strong and smiling, his wife with a happy face.

The organizations! The *Foyer du Peuple*, formerly suspected and thought evil of on the right hand and on the left, is today used by the labor syndicates for their meetings, by the secular schools for their *soirees*, and revolutionists and savage freethinkers may read upon its walls, "Jesus said, I am the Way, the Truth and the Life." Recently one of our leaders was chosen as the president of the communist young men's organization "because he came to the *Foyer*," said the delegate of the party. Of course, all the population of Fives does not frequent the *Foyer*, but it is rare to find those who do not love it, those who do not on occasion render it homage and the *Foyer's* colporteurs on their rounds have the very definite feeling that hearts are moved and that if we loved still more, if our piety and our pity were greater, our work would be irresistible and one would see a rapid movement toward the Gospel.

The war brought dreadful ruin, material ruin, buildings destroyed, spiritual shipwreck, Christians killed, others exhausted or turned away from the faith. But we believe in the power of God and we go forth conquering and to conquer, until we attain the victory that shall be permanent. In this task in which we are in the first line, we feel the need of uniting ourselves more closely with the churches. Two years ago there was founded at Roubaix a Protestant federation of the North, which having the work of evangelization in view groups all the churches and Protestant organizations of the region. The first results are so encouraging that we begin to dream of bonds which shall extend over all France, of a national federation of churches and other organizations united for the conquest of France to the Gospel. It is not a new organization which we hope for, but a bond of the Spirit, a spiritual co-operation, effective and fruitful, of all Christians for the triumph of the cause of Jesus Christ.



**A CHRISTMAS VISIT AT CHATILLON-SUR SEINE**

MME ANNIE ROUSTAIN

What pleasure it would have given me if it had been possible for our good American friends to take a peep into the large rooms of the *Villa Bonne Humcur* on the day they were glittering with the lights of the Christmas tree. It would certainly have been an agreeable surprise to all, especially if they had been able to compare the orphan home with what it was only a year ago. Over fifty bright-eyed boys and girls and about as many grown up people thronged the drawing-room and hall, or looked in by the dining-room door. Several hymns, carefully prepared beforehand, were sung by our twenty-five Sunday-school children; a few recitals and short addresses were listened to with eagerness by the gathering and all the children received some apples and candy before leaving. Many parents remained after the lights of the Christmas tree were out to thank us and ask if their children might join in our Sunday and Thursday schools. Mlle Gignac, who is at the head of our permanent orphan home, has succeeded in attracting quite a large number of outsiders both among Protestants and Catholics, so that the Gospel is quickly making its way into many families where it was unknown until now. Every Sunday afternoon, a number of people gather together to hear the word of God read and explained. There is an evident thirst for religion among all these listeners which proves that there is an interesting work to be done at Châtillon, alongside of the orphan work. We now see clearly the hand of God that led us to choose that country home from among others, and we ask your earnest prayers that God's blessing may rest upon this new branch of the work.

As to the few orphans residing at the *Villa Bonne Humcur*; they are the picture of happiness and health. It is almost impossible to recognize among those round and rosy faces, the pale, thin little girls and boys we took over there in October. My intense desire is to take many more but our means being limited, we are obliged to go slowly. May God put it into the hearts of many happy children to whom no pleasure is denied, to send a small share of their welfare to the little French war orphans of Châtillon.



## THE McALL AFTERMATH

SOME INTERESTING FACTS DISCOVERED BY AN OBSERVANT  
JUBILEE PILGRIM

CLARA S. ELIOT

On my return from France last summer, I was asked: "What has become of some of the McAll halls that we used to hear so much about; have they disappeared and left no trace behind?" We are so used to thinking of the things of the Old World as never changing. No institution with any vitality, however, remains the same for fifty years. The Mission of Dr. McAll to the working people of France was a vital thing. It has never stood still.

It is true that the "McAll hall," as such, has almost entirely disappeared. Eternity alone can reveal in full measure the results of the seed sown in those little McAll halls.

I gleaned the following briefly stated facts about some of the old halls, and the aftermath of the visits of the chapel boats. The old hall of Rue Monge, which was worked chiefly by students, now is replaced by the *Maison Fraternelle*, an *Eglise Réformée* in the fifth *Arrondissement*.

The hall on the avenue Ledru-Rollin is now an *Eglise Réformée* joined to the Parish of Sainte-Marie.

*La Maison Verte*, started and developed into a splendid Christian Social Settlement by the McAll Mission, was taken over years ago by the Church of Saint-Espirit.

The McAll hall at Ménilmontant, the second of the Mission's halls, has been under the care of the Lutherans, and is now the regular Lutheran Church of Ménilmontant. One of its converts is an important minister in the north of France.

The Lutheran Church of Pantin, outside of Paris on the northeast, was formerly a McAll hall.

The McAll hall at Puteaux has been taken over by the Lutheran Church of Puteaux.

The old McAll hall at Montreuil is now a Methodist Church. Two years ago a friend of mine from London when visiting one of M. Paul Passy's *petites familles*, met a man and woman whose earnest Christian lives struck her as unusual. She asked if they were Protestants—the answer was: "We are two of M. Grieg's Montreuil children."

The *Eglise Réformée* of Juvisy is the result of a visit of the *Bon Messenger* in 1896. Immediately after the boat left, the Protestants held services in the little front room of Mlle Temple in the rue Pasteur. Pastor Pannier, of Corbeil, used to go over once a month to hold services. The collection was taken in a snuff box. The attendance grew until there were not sufficient chairs so an ironing-board with ends resting on two chairs was pressed into service for seating the overflow. Now a church has been built, and services are held there every Sunday.

Villeneuve-Saint-Georges has built a very pretty little church which is also due to the visit of the *Bon Messenger* in 1896. The town gave the name of the architect, a Protestant, to the street on which the church was built.

The McAll hall at Nemours—which is practically a church, although not set apart as such—is also directly due to a visit of the boat, and a fascinating story it is, which lack of space forbids me to recount here. I spent a Sunday there and attended the regular morning service in the McAll hall which is an old convent, now owned by the Mission. A musical composer, an Englishman, was playing the organ. After the service he came up and spoke to me, and on learning that I was a representative of the American McAll Association he said to go back and tell American Protestants that words were inadequate to describe what that McAll hall meant to the Protestants of Nemours. How I longed for the purse of a millionaire to be able to remodel and renovate that old stone convent, so that those dear, devout people would be more comfortable, and enabled to do more efficient work—which they are longing to do. They pay about half of the expenses themselves; many of the finest people of the town attend the services.

One more of the little halls I must mention, the one opened by Dr. McAll in 1875 in a room on the rue de Charenton, in the Bercy quarter of Paris. M. Benjamin Couve, now the oldest living Protestant pastor, had charge. In 1890, the landlord would not renew the lease, as it was required for a post office. Many from the Bercy Mission had already joined the Church of Sainte-Marie, two miles distant, but many found the church too far away, so a few devout and earnest Prot-

estants suggested starting an *Eglise Réformée*. A plot was leased and a wooden building constructed of materials from the Exhibition of 1889. M. Greig was installed as pastor in 1890, and began with five members. The little church is still standing with a membership of 150. It is self-supporting and takes care of two boys in a Mission in Africa, and supports a bed in a hospital in Paris. It is the only Protestant church in all that quarter which has over 150,000 people. Just as the war started they intended to build a new church, having collected enough money, but now it costs three times as much to do anything over there, as here, so again did I long for money to help.

These facts tell only part of the story. As the halls were taken over by existing Protestant churches, or churches resulted from them, they disappeared from the McAll list, and from McAll support. That was part of Dr. McAll's wise plan. Workers and funds were thus released for new fields.

This sketch gives but a glimpse of the development of these fifty years. The work among the children is a wonderful story all by itself; as is also *La Cause*, which is the union of *La Société Centrale Évangélique* and *La Mission Populaire Évangélique*, for *L'action Missionnaire en France*. This is also a wonderful story in itself, which, had it been the only result of the half century of labor and sacrifice, would have justified Dr. McAll's venture of faith.

Have the old McAll halls in disappearing left no trace behind?

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#### THE WINTER OF 1922-1923 AT FIVES-LILLE

HENRI NICK

You have perhaps asked yourself the meaning of my silence in regard to the work at Fives.

Thanks be to God, it lives.

Toward the end of September special religious meetings were held under the direction of several young pastors. These certainly set in motion new impulses. Our prayers have been offered especially for our young people and we have had our answer. The religious gatherings, *soirées* and conferences, have continued to bring together on Sundays as many as three hundred persons, sometimes even five or six hundred.

The nineteenth anniversary of the dedication of the *Foyer du Peuple* was celebrated with much enthusiasm. Representations were given in living pictures of scenes from the Reformation of the Sixteenth Century, during which there were so many martyrs, many hundreds of these even in Flanders then under the jurisdiction of the Spanish inquisition of infernal memory. The Boy Scouts held a successful seance, at which Pastor Durand exhorted them upon the results which might be achieved through their co-operation and sincere service. As for our young boys of Fives, their troupe is comparable to the "good ground" of the Gospel where the seed takes root quickly and bears a hundredfold. To learn to keep one's word, to be pure, to control one's impulses and passions—in a word to become master of one's self, this is in some measure at least an apprenticeship in Christianity.

Some of our young men of seventeen to twenty have truly been a source of great joy to us because of the progress which they have made. They have a living desire for self-culture and nothing can contribute to this desire better than the above program in a region where an altogether too small number of the young workingmen entertain any sort of intellectual ambition.

In the same way as the Renaissance prepared the way for the Reformation so a certain culture facilitates the liberation of the spirit, the formation of character; and increases the worth of the service rendered by those who are gained for Christ. It is this that has led us to start certain courses of instruction. These are given generously by a friend of our work, Mme Nicolas. She has a class of twenty boys and young girls divided into several sections. Some of these include the illiterate, others those who already read and write correctly and finally those who already have a good foundation laid. A few even follow the program leading to the baccalaureate. In this way we have a scale of branches from spelling and arithmetic to literature and the higher mathematics. So we follow in our small way the lines of the Reformation which wherever it went laid down educational foundations and opened the way for an increase of light.

Such is the zeal of our students that we have to be on the



PROMISING YOUNG MANHOOD AND WOMANHOOD—FIVES-LILLE

lookout lest they work too late into the night. Among them there are some who will later on become missionaries and from whom we shall recruit co-workers for ourselves. Certain of them take advantage of their vacation days to accompany us on our colportage rounds in the "courts" of the city. Last Monday one of the latter sold temperance almanacs in a cabaret. His leaflets and pamphlets were seized and thrown out of the door. Patiently he gathered them up, re-entered the cabaret and his perseverance so disarmed those inside that his almanacs were bought. Still another is taking to practicing sacrifice. His only precious possession was a valuable fountain pen. He has parted with it in order to make a contribution toward mission work among the heathen. The same boy said to me, "How happy you must be to be always occupied with God's work." Paying a visit with this young boy I noticed how cleverly and affectionately he spoke with a drunkard. The latter's wife asked for a repetition of the visit and later the boy became a friend of her son.

Among the adults the Gospel does not fail to exert a



salutary influence. This morning I was visiting at a hospital to see a poor woman, upon whom the surgeons had operated. I learned with joy that her children, although very poor, had arranged that their mother should be surrounded by the best possible care and to this end had engaged her room in advance and had promised their wages for days to come to pay for it all. This filial love gave me much pleasure as a happy sign in a country where people await death with the supreme thought of covering the coffin with costly wreaths. Such ostentatious piety so often takes the place of genuine filial affection. The sick woman was acquainted with the Gospel, she had been sustained by God and filled with joy at the moment of the operation. Since the coming of certain Christians into her tenement "court" everything there was changed. "Such pleasant relations are maintained between neighbors. They are so obliging and thoughtful, one might say that the 'court' contained one big family." What a beautiful testimony to Christian brotherhood and to the power of God!

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#### **MILLE CARREL TELLS WHERE THE RELIEF GARMENTS GO**

I am going to report how I distributed the garments which you sent me in the last case:

In a little wooden house live two infirm sisters; the one is 78 years old and nearly blind, the other is several years younger but walks with the aid of a cane, being very lame. They have only a few sous to live upon. Sometimes I buy them a little coal, at another a little food. This time I took them each a cloak and a dress which made them very happy for it is so cold in the little home that they at once put on the garments to warm themselves.

On Sunday I noticed a girl of fourteen so thinly clad that I took her to my home and gave her a coat and shoes. She went away so joyous that she could not find words to express her gratitude. Her mother is a widow with two children.

In another family of seven children I gave shoes, a layette and a coat, there also the garments brought joy.

Among the visits I have made was one to a war widow



with four children. The eldest is seventeen years old and has been bedridden for six months past with tuberculosis; the mother goes out to work by the day to support the family and pay the doctor's bills. I carried them a bundle of garments which were most welcome.

In a home where a fifth child is expected I supplied a layette which can seldom be provided, because all materials are so dear and difficult to secure.

Among my *protégés* is a family of eight children, the eldest of whom is just leaving for military service. The mother has taken under her care two nephews, orphaned of both father and mother. Clothing, shoes and a blanket were received most joyfully.

Another widow has eight children; the only one who was old enough to earn a little money has been obliged to leave for military service. Another one who was about to enter a factory had his eye injured and suffers a great deal, he needs medical care which his mother cannot afford. To this household also I carried clothing.

The boy's suit was given to a young orphan who has been seriously ill but who now that he has recovered, wishes to work to help his mother. He is thirteen years old; his mother is delicate on account of many privations and there is a little girl of five in the family.

I occasionally visit in a family where there are eight children besides two "adopted" orphans. The husband is a worthless individual who does not earn enough to buy their bread. The mother is brave and industrious and has great difficulty in providing clothing for all the children, who nevertheless, are always clean. I buy shoes sometimes for one, sometimes for another, but when one is supplied another has none. Two days ago I had them come to my home and fitted them out with some of the contents of the box. They did not know how to express their joy; then embraced me, saying: "We want to pray for the Americans."

I distributed aprons, chemises, shoes and skirts in another family where there are three children, orphaned of both father and mother. The eldest is ten; the grandfather who provides for them is aged and will not be able to work much longer.

To the home of another war widow with three children, one of whom is always ill and coughs constantly, I carried a blanket, some shoes and a dress, here also was much joy brought by the gifts.

#### WHAT THE CHILDREN OF AMIENS GAINED IN THE COUNTRY. AN IMPRESSION

I have not personally had to do with a vacation colony. I can only bear witness to the good, spiritual and moral, as well as physical, the incalculable good, which our children have received at the sea or in the country. All the children of the *Maison Fraternelle* that we were able to send have come back with a shining memory of their holidays, an abiding joy of something pure and luminous in their young lives which have already seen so much that is sad and vile. For a few days, at least, they have had a vision of a pure, normal, healthy, happy life.

Several of those who went to Aubengue have made real progress and have seemingly retained strong impressions of good received. One of these lads, referring to some trick of one of his companion "wolf cubs" said: "I used to do things like that, too, eh? And then I used to run away." (He was indeed, and is still, one of our troublesome boys, though he has made real progress.) He did his best to bring his recalcitrant little companion to a better frame of mind.

One feels that is a real joy to them to recall the hundred and one little memories of the summer days when one was so happy playing about in the sea, bathing, running on the moor, catching crabs, etc. After spending their summer in this way our pale and anaemic little laddies have come back weighing many pounds more, stronger and more able to resist illness and lack of sufficient food.

The little girls went into the country and the country air has left them with as many enchanting memories as the sea the boys. An experiment of a holiday colony in a Protestant family in a neighborhood of Amiens has given excellent results in every manner. The stay had only one fault in the eyes of our little maids, it passed too soon and the tears fell fast when the time to leave came 'round and yet \* \* \* they were going home!

L. FLANDROIS

# THE VALUE OF COLPORTAGE

The latest report of the Religious Tract Society states :

"The *Union pour l'Action Missionnaire* is making a vigorous effort to meet the needs of the day. It is evangelical, broad-minded, evangelistic, and full of youthful energy. For the first time since the Reformation, colportage is being done in Paris by a band of devoted voluntary workers, who have during the past year sold more than 6000 Gospels in the streets. During the past year it has pursued its editing work by publishing ten tracts, of which seven are new and three are re-prints; in all, 122,000 copies.

"The *Union pour l'Action Missionnaire* has also edited some other booklets intended for the Protestant public and three sets of lessons given at the School for Christian Service.

"There are now in this school twenty pupils in the secondary and twelve in the elementary department, besides thirty who attend only certain lectures and seventy in the correspondence class.

"Finally, the *Union pour l'Action Missionnaire* organized during the year fifteen evangelistic campaigns in Paris and in the provinces, with the help of *La Cause*, an association numbering at present more than 1000 voluntary workers.

"We especially note the group of voluntary colporteurs, who have during the past year sold more than 6000 Gospels in the streets.

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"Perhaps the most striking incident in the past year has been that of a seminarist (or student for the priesthood) who wrote to the Geneva Society: 'Colportage is one of the finest enterprises of today and tomorrow. A book may be a dangerous weapon, but it is also an admirable one. It revealed the truth to me, first of all historically, and then spiritually. I have drawn from the Bible my daily nourishment and I shall never forget this.' This man, of Roman Catholic parentage, found in his studies for the priesthood that the formalism of his religious observances did not satisfy his soul. During his vacation he found a little book in his father's house. Whence it came, who had brought it, or how it came to be among the

other books, he did not know. Yet, in his own words, 'It was this unknown booklet, distributed by some unknown colporteur, which led me to break with Rome and with Roman Catholicism.' "

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#### CONTINUE THE ORPHANS' SUPPORT

Urging the need of continued orphan support Mme Roustain writes:

"In some cases, the need of our widows has lessened, especially as their children grow old enough to earn their living, but in many, very many cases, the material sufferings of our poor are as great as during the war. Living is still as expensive as it was, rents have risen immensely this year and above all, the privations and sorrow our widows and orphans endured during the war have broken down many a strong constitution so that now sickness has become the regular host of very many homes. The children are so anaemic that tuberculosis sets in quite easily, and we have seen numbers of them sent to a sanatorium just at the age when we hoped they would be able to earn their own living and help their mothers to bring up the younger children of the family. This fact induced us, three years ago, to open the summer holiday home, where we have been able to restore the health of many of our little ones."

Pastor Malan, of Nice, who spent the summer working in Corsica, writes:

"My father was, I believe, the first pastor in Corsica. The work in Cuttoli, near Ajaccio, and in Aulléne, in the center of the island, was good, and my visits there have been very interesting.

"Cuttoli is a village on the side of a mountain, 1500 feet in altitude, and has a small church. In summer the meetings are uncertain. The men come in their shirt sleeves, and the women hatless. They love the hymns, and they listen attentively and seem truly sincere. An old man gives the example of regularity. He always comes in the dark evenings with his lantern. In visiting the people one hears too often the old reasoning, 'It is the same religion; Catholic and Protestant have the same God.' "

### FOR THE JUNIORS

Here's an idea for your programs. A new book is out, published by D. Appleton & Co., New York. "French Pictures and Their Painters," by Lorinda Munson Bryant. It would make a most delightful study book for Juniors as it contains many illustrations and gives little human touches of the artists which are most illuminating. This book we are sure would help greatly in varying your programs. Buy it now. Price, \$5.

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### APPRECIATION OF THE RELIEF SHIPMENTS

#### EXTRACTS FROM A LETTER RECEIVED BY THE CHAIRMAN OF THE "COMITÉ DE SECOURS"

"May I, through you, thank all our friends in America most heartily for your splendid cases, which arrived at the *Vestiaire* during my absence from Paris in November.

"No less than twelve cases, shipped in May and October, arrived in that same month of November!\* The cases shipped in May again contained four sacks of sugar, and this means very much to us. I must tell you where one of the large sacks went. You, perhaps, know we have a hall in Bicêtre, a little outside Paris, in a very socialist quarter. Mr. Cooreman has been there the past two years, and finds the place very difficult to work in, although he is not discouraged. Last winter he thought he must try to do something for the poor miserable people crowded into a large *Asile* in Bicêtre. They are the outcasts of humanity, all having incurable mental or physical illnesses. We opened the hall in Bicêtre for them every Saturday afternoon, and in they came, at first but a few, but very soon they entirely filled the hall. Some music, some recitals, a short speech about the Gospel, and above all, much sympathy is what our friends try to give these poor people in their Saturday meetings. Before leaving they get a cup of cocoa and a bun. One Saturday Mr. Cooreman was telling them about the famished in Russia, and had the intuition that it would be a good thing to propose to these people to do something for the others more wretched than they. So he asked them if they would renounce their cup of cocoa next week and send the

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\*Five other cases were shipped in November, which were expected to arrive in time for Christmas.

money thus saved to Russia. They all lifted their hands in approval. And as they went out that day; poor, crippled, miserable, old—Mr. Cooreman stood at the door to shake hands with each. Then one of them stopped, and, looking up into Mr. Cooreman's face with tears in his eyes, in a humble voice said: 'We thank you to have enabled us to do something for others.'

"This story greatly struck us and we thought we should send a sack of sugar to Bicêtre for the cup of cocoa which is so much appreciated and yet so splendidly renounced when necessary. The meetings are still held every Saturday.

"In the cases shipped in October the toys are especially welcome. Mme Vachon and I greatly admired the many pretty things, the nice scrap books, etc., and the dolls! We heartily thank you for it all, all will be used and be a great joy to those who receive.

Yours very sincerely,

MME J. WESTPHAL."

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#### HOME DEPARTMENT

##### Philadelphia

Philadelphia Auxiliary has been experimenting with the plan of varying its monthly meetings, securing special speakers for some; at another holding informal discussions which centered around a question box. For still another meeting, with Mme Greig as speaker, a hospitable home was opened to managers and their friends, the "open sesame" being gifts of groceries for a relief box. A large luncheon at which Mrs. Craig and Mrs. Kelley inspired the guests, and an all-day sewing meeting, planned by a new and enthusiastic Relief Committee, have been features of the winter program.

##### The Field Secretary's Program

The Field Secretary's mid-winter itinerary included visits to Norwich, Utica, Easton, Philadelphia, Baltimore, Washington, as well as many addresses in Brooklyn, Elizabeth, New York and nearby auxiliaries.

##### A Founder's Day Luncheon

A most delightful luncheon was held at the Hotel Astor on January 17th by the New York Auxiliary. The president, Mrs. Henry Gillmore, presided. Dr. George Carter, Secretary of the



New York Bible Society, gave the blessing and benediction. Dr. Henry Van Dyke spoke on the need of France's friends standing by *now* and called the work that the McAll Mission was doing "housekeeping for God." Mrs. James C. Colgate spoke on "Who We Are," giving some interesting facts and statistics about the Mission. Dr. Percy Silver's topic was "Liberty." Mr. Berry suggested that we might adapt Coué's well-known phrase into something like this, "Every day, in every way, I love France better and better." Mrs. Kelley closed with two very beautiful and appropriate stories and a challenge to the New York Auxiliary to do big things in the few days remaining before the end of the fiscal year.

#### **Changes in the Association**

Both the American McAll Association and the Mission have lost valued and long-time friends in the deaths of the two State Vice-Presidents, Mrs. Franklin B. Dwight, of Morristown, and Miss Anna Duryee, of Newark. For many years, Mrs. Dwight, as president of the Morristown Auxiliary, and Miss Duryee as president of the Newark Auxiliary, have been closely identified with the work of the Association and have given largely of their interest and money.

As the older workers pass on it is a joy to announce new friends won for the Mission such as the recent addition to the Board of Directors of Mrs. James B. Pratt, of New York.

#### **Some Things to Remember**

*That* the back picture rolls which have been discarded by your home Sunday-school will be most welcome and valuable in some school in France. Secure them now and write to the Bureau for shipping directions.

*That* you are counted on to help increase the RECORD subscription list. Renew your own subscription, add some others to it and make your auxiliary the banner one for this year.

*That* it is now time to appoint delegates to the annual meeting in New Britain. Help to make it the largest convention the Association has ever had.

*That* it is well to send occasionally to the Philadelphia Bureau for samples of the new publications. Perhaps you have not yet used the very attractive new Relief leaflet prepared by the Director of the *Comité de Secours*.

# RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

December 10, 1922—February 10, 1923—\$20,535.96

MASSACHUSETTS, \$749.85		Drexel Hill .....	\$40 00
Boston Auxiliary .....	\$598 25	Easton Auxiliary .....	125 95
Pittsfield Auxiliary .....	72 00	Easton, French History Club..	300 00
Springfield Auxiliary .....	1 10	Moylan .....	3 00
Worcester Auxiliary .....	78 50	Philadelphia Auxiliary .....	6,363 00
CONNECTICUT, \$1,867.53		Sewickley Auxiliary .....	76 99
Hartford Auxiliary .....	\$784 00	OHIO, \$14.00	
Hartford Junior Auxiliary....	100 00	Westerville .....	\$14 00
Meriden Auxiliary .....	130 00	DELAWARE, \$36.00	
New Britain Auxiliary .....	50 00	Wilmington Auxiliary .....	\$36 00
New Britain Children's Auxil- iary .....	125 00	MARYLAND, \$798.50	
New Haven Auxiliary .....	550 00	Baltimore Auxiliary .....	\$698 50
Norwich Auxiliary .....	128 53	Baltimore .....	100 00
NEW YORK, \$5,389.41		DISTRICT OF COLUMBIA, \$121.41	
Brooklyn Auxiliary .....	\$545 00	Washington Auxiliary .....	\$76 25
Brooklyn Junior Auxiliary....	94 50	Legacy, Mary E. Goodwin....	45 16
Buffalo Auxiliary .....	947 00	ILLINOIS, \$170.00	
Buffalo Children's Auxiliary..	72 00	Chicago Auxiliary .....	\$160 00
New York Auxiliary .....	1,182 98	Lake Forest .....	10 00
New York .....	2,010 00	MICHIGAN, \$375.00	
Niagara Falls .....	70	Detroit Auxiliary .....	\$350 00
Rochester Auxiliary .....	52 00	Grand Rapids .....	25 00
Syracuse Auxiliary .....	90 00	WISCONSIN, \$51.22	
Troy Auxiliary .....	235 23	Milwaukee Auxiliary .....	\$51 22
Utica Auxiliary .....	160 00	MINNESOTA, \$511.70	
NEW JERSEY, \$2,405.50		Minneapolis Auxiliary .....	\$418 00
Bloomfield, First Presbyterian Church .....	\$12 00	St. Paul Auxiliary .....	93 70
Elizabeth Auxiliary .....	90 80	COLORADO, \$18.00	
Elizabeth Relief Depot.....	10 00	Colorado Springs .....	\$18 00
Englewood Auxiliary .....	150 00	CALIFORNIA, \$36.00	
Lawrenceville .....	36 00	Berkeley .....	\$36 00
Montclair Auxiliary .....	479 00	MAINE, \$36.00	
Montclair Junior Auxiliary...	36 00	Augusta .....	\$36 00
Morristown Auxiliary .....	47 29	IOWA, \$104.00	
Legacy, Mrs. Edward Lord...	200 00	Hopkinton .....	\$18 00
Memorial to Mrs. Louisa Graves Owen .....	500 00	Sioux City Auxiliary.....	86 00
Newark Auxiliary .....	100 00	Anonymous .....	\$2 00
New Brunswick Auxiliary...	1 00	Cash .....	13 50
Orange Auxiliary .....	517 41	Per Sale of Christmas Cards..	755 40
Plainfield Auxiliary .....	216.00		
Princeton Circle .....	10 00		
PENNSYLVANIA, \$7,080.94			
Broomall .....	\$36 00		
Chester Auxiliary .....	136 00		

## NOTICE IS HEREBY GIVEN THAT—

At the 40th Annual Meeting of the American McAll Association to be held in New Britain, Connecticut, on May 2d and 3d, there will be considered a change in Article V, Section I of the By-Laws, which reads:

“The regular officers of the Association shall be a President, First Vice-President, Second Vice-President, State Vice-Presidents to represent the various States of the United States, a Treasurer, a Recording Secretary, and a Corresponding Secretary”

to make the list of officers include *Sectional* in lieu of *State* Vice-Presidents and also an Honorary Committee.

# THE AMERICAN McALL ASSOCIATION

## OFFICERS

### *President*

MRS. FRANK B. KELLEY, 36 DeWitt Road, Elizabeth, N. J.

### *First Vice-President*

MRS. JAMES C. COLGATE, 270 Park Avenue, New York

### *Second Vice-President*

MRS. GEORGE E. DIMOCK, 907 N. Broad St., Elizabeth, N. J.

### *State Vice-Presidents*

MRS. DAVID R. CRAIG, Eastern Mass.	MISS GRACE W. FISHER, Maryland
MRS. HENRY W. PEABODY, Massachusetts	MRS. W. W. SEELY, Southern Ohio
MISS ANNA L. DAWES, Western Mass.	MRS. EDWARD J. MOORE, Ohio
MISS E. C. MCVICKAR, Rhode Island	MRS. T. C. DAY, Indiana
MRS. H. B. ALLEN, Connecticut	MRS. T. B. BLACKSTONE, Illinois
MRS. CHARLES H. FIELD, Connecticut	MRS. TRUMAN H. NEWBERRY, Michigan
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### *Treasurer*

MRS. ABRAHAM R. PERKINS, 302 W. Upsal Street, Germantown, Philadelphia

### *Corresponding Secretary*

MISS HARRIET HARVEY, 236 W. Hortter Street, Germantown, Philadelphia

### *Recording Secretary*

MRS. EDWARD YATES HILL, 1014 Clinton Street, Philadelphia

### *Comité de Secours, National Director*

MRS. JAMES C. COLGATE, 270 Park Avenue, New York

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### *Secretary of Literature*

MRS. ADAM H. FETTEROLF, 1936 Pine Street, Philadelphia

### *Secretary of Sunday-School Work*

MRS. WENDELL REBER, 435 W. School Lane, Germantown, Philadelphia

### *Secretary of Young People's Work*

MRS. CLARENCE H. WICKHAM, "The Pines," Hartford, Connecticut

### *General Secretary*

1921—MISS HELEN B. STRONG, Bureau, 1710 Chestnut Street, Philadelphia

### *Assistant Secretary*

1917—MISS HELEN T. BOLTZ, 1710 Chestnut Street, Philadelphia

### *Field Secretary*

1905—REV. GEORGE T. BERRY, 156 Fifth Avenue, New York

### *Junior Field Secretary*

1922—MISS LAURA HILLIER PARKER, 156 Fifth Avenue, Room 613, New York

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JOHN GRIBBEL

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### Director

REV. HENRI GUEX

1 Rue Pierre Levée, Paris (XIe)

### Assistant to the Director

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### Corresponding Secretary for the United States

REV. HENRI MERLE D'AUBIGNÉ

46 Boulevard des Invalides

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142 Rue du Faubourg-St.-Antoine	8 Rue Danton, Kremlin-Bicêtre (Rev. J. Cooreman)
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